

general tendency. Alain Kihm observes that this is possibly due to the perfect bilingualism of its speakers and the formation of a tightly knit group of speakers.

The second part focuses on Asia, and all the creoles discussed appear to manifest features of substrate languages. The chapters examine usage patterns in discourse (Bao Zhiming), aspects of tone (Lisa Lim), semantic, lexical and morphosyntactic properties (Umberto Ansaldo, Stephen Matthews & Geoff Smith; Anthony P. Grant, June Jacob & Charles E. Grimes, Ansaldo, Peter Sломanson), and negation patterns (Eeva Sippola).

The third part is concerned with Creoles spoken in the Pacific. Again all creoles in this region show substrate languages' influences in various aspects of creole grammar. The authors investigate semantic and morphosyntactical properties from a synchronic (Mark Donohue, Jennifer Munro) or diachronic perspective (Barbara Sandeman, Sarah J. Roberts, Angela Terrill, Harold Koch (in two chapters), Jeff Siegel). The volume concludes with a chapter by Comrie examining some aspects of creole languages from a typological perspective with particular focus on issues in simplification and substrate and superstrate influence. In contrast to Lefebvre's introduction, the conclusion mainly uses data from the *Atlas of pidgin and creole structures* (Susanne Maria Michaelis, Philippe Maurer, Martin Haspelmath, & Magnus Huber (eds.), Oxford: Oxford University Press, 2013) to underline its results.

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WILLIAM DOWNES, *Language and religion: A journey into the human mind*. Cambridge: Cambridge University Press, 2011. Pp. viii, 280. Hb. \$99.

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Many have observed that human societies are incurably religious. William Downes, however, proposes specifically that this commonality is bound up with our natural language capacities, arguing that when human minds process the phenomena and experiences of their world, fundamental categories such as the supernatural, the normative, and abstract concepts of the divine and of religious experience are the inevitable results. This volume brings cognitive psychological theory into league with linguistics, offering a "form of cognitive pragmatics" (3) that sees religion as an essential, even useful and compelling derivative of that which makes us human.

Downes characterizes religion as a "cultural ensemble" of four central concepts: the supernatural, religious normativity, rationalized contents (e.g. truth, justice), and religious affect and motivation (see pp.14ff). He advances the first of these

in Ch. 2, suggesting that the concept of the supernatural is essential to a human mind governed by principles of relevance. The mind has a concept of agency, he says, so when a specific agent cannot be identified the concept of the supernatural is construed to fill the void. Ch. 3 investigates how such cognitively-based “realities” disseminate as cultural norms, gaining the status of holy and authoritative for an entire society. This third chapter is close to the interests of many of us who study the roles of religious texts in faith communities.

Ch. 4 considers how rational minds can be viewed through a lens of a COGNITIVE EPISTEMOLOGY that explains their propensity for mysteries. Ch. 5 explores the concept of AUTHORITY and how it becomes an essential category of human cognition. Ch. 6 queries how CONCEPTUAL INNOVATION (i.e. not mere linguistic change, but alteration of categories and perceptions) occurs, and brings to the table theories of change relating to forces internal and external to the human mind. Customary sociolinguistic themes abound here, as they had in the third chapter.

One might infer from the book title that this is a sociology of religion or a traditional sociolinguistic study, but this is hardly so. The author interacts with philosophers and pragmatic theorists, psychologists, as well as syntacticians. Densely written and targeting a select and specialized readership, it modulates between epistemological apologetic, cognitive theory, linguistic study, and philosophical argument. Noteworthy to this writer is the fact that Downes lays a groundwork that could have construed religion merely as irrelevant fiction, yet he resists any “theory of religion that eliminatively reduces the whole cultural complex; or [which] proposes that the majority of human beings have lived their mental lives in a way that is too easily dismissed as illusory or pernicious” (5). What he asserts at the outset continues throughout the monograph—an insistence that the ubiquity of “the religion complex” points to its “fruitfulness in achieving relevance for the species-mind” (263). With a bar set at that level, one can expect a dense network of theoretical discussion that will appeal to the most theoretical of psycholinguistic interests.

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JANET HOLMES, MEREDITH MARRA, & BERNADETTE VINE, *Leadership, discourse, and ethnicity*. New York: Oxford University Press, 2011. Pp. x, 194. Pb. \$35.

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This book describes the findings of the Wellington Language in the Workplace Project. It is about the relationship among leadership, discourse, gender and